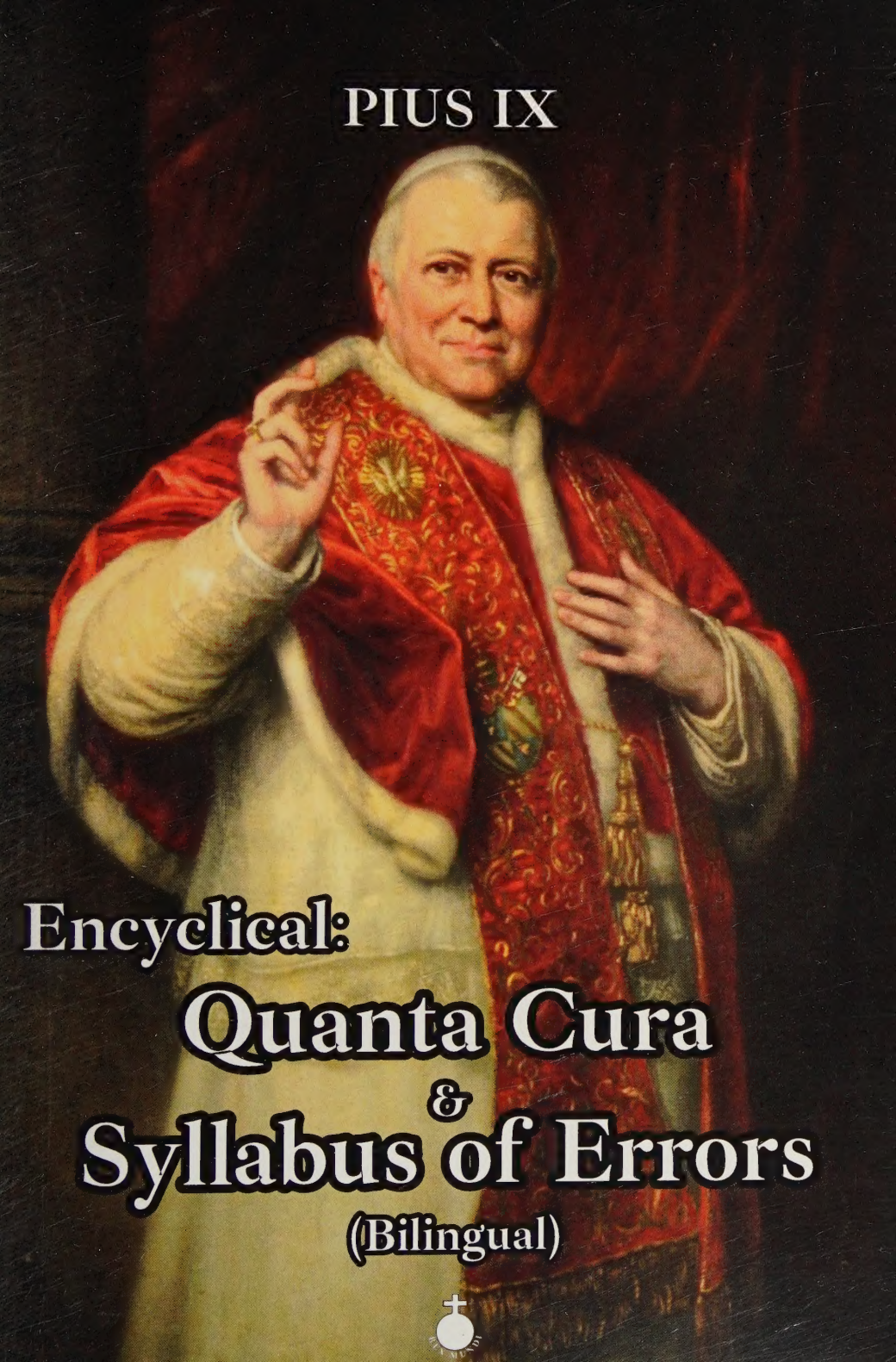


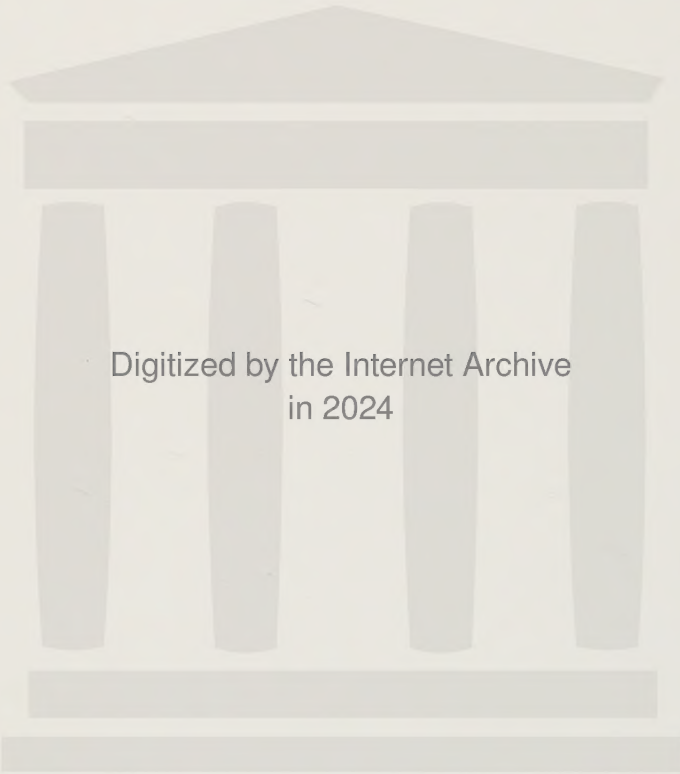
A full-length portrait of Pope Pius IX, dressed in traditional papal vestments including a red mozzetta and a white cassock. He is standing against a dark, draped background, with his right hand raised in a gesture of blessing.

PIUS IX

Encyclical:

**Quanta Cura
&
Syllabus of Errors**
(Bilingual)





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Encyclical letter:

Quanta Cura
and
The Syllabus of Errors
(Bilingual)

Pope Pius IX

Archbishop Martin John Spalding Translation



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Cover: Portrait of Pius IX (1871)
by George Peter Alexander Healy

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ENCYCLICAL LETTER:

QUANTA CURA

To Our Venerable Brothers, the Patriarchs, Primates, Archbishops, and Bishops, of the Universal Church, having Grace and Communion with the Apostolic See.

Health and apostolic benedictions

It is well known unto all men, and especially to You, Venerable Brothers, with what great care and pastoral vigilance Our Predecessors, the Roman Pontiffs, have discharged the Office entrusted by Christ Our Lord to them, in the Person of the Most Blessed Peter, Prince of the Apostles, have unremittingly discharged the duty of feeding the lambs and the sheep, and have diligently nourished the Lord's entire flock with the words of faith, imbued it with salutary doctrine, and guarded it from poisoned pastures. And those Our Predecessors, who were the assertors and Champions of the august Catholic Religion, of truth and justice, being as they were chiefly solicitous for the salvation of souls, held nothing to be of so great importance as the duty of exposing and condemning, in their most wise Letters and Constitutions, all heresies and errors which are hostile to moral honesty

and to the eternal salvation of mankind, and which have frequently stirred up terrible commotions and have damaged both the Christian and civil commonwealths in a disastrous manner. Wherefore those Our Predecessors have, with Apostolic fortitude continually resisted the machinations of those evil men, who, "foaming out their own confusion, like the raging waves of the sea," and "promising liberty, while they are themselves the slaves of corruption," endeavored by their fallacious opinions and most wicked writings to subvert the foundations of Religion and of civil Society, to remove from our midst all virtue and justice, to deprave the hearts and minds of all, to turn away from right discipline of morals the incautious, and especially inexperienced youth, miserably corrupting them, leading them into the nets of error, and finally withdrawing them from the bosom of the Catholic Church.

And now, Venerable Brothers, as is also very well known to you, scarcely had We (by the secret dispensation of Divine Providence, certainly by no merit of Our own) been called to this Chair of Peter, when We, to the extreme grief of Our soul, beheld a horrible tempest stirred up by so many erroneous opinions, and the dreadful and never-enough to be lamented mischiefs which redound to Christian people from such errors; and We then, in discharge of Our Apostolic Ministerial Office, imitating the example of Our illustrious Predecessors, raised Our voice, and in several published Encyclical Letters, and in Allocutions delivered in Consistory, and in

other Apostolical Letters, We condemned the prominent, most grievous errors of the age, and We stirred up your excellent episcopal vigilance, and again and again did We admonish and exhort all the sons of the Catholic Church, who are most dear to Us, that they should abhor and shun all the said errors, as they would the contagion of a fatal pestilence.—Especially in Our first Encyclical Letter, written to You on the 9th of November, A. D. 1846, and in two Allocutions, one of which was delivered by Us in Consistory on the 9th of December, A. D. 1854, and the other on the 9th of June, A. D. 1862, We condemned the monstrous and portentous opinions, which prevail especially in the present age, to the very great loss of souls, and even to the detriment of civil society; and which are in the highest degree hostile, not only to the Catholic Church, and to her salutary doctrine and venerable laws, but also to the everlasting law of nature engraven by God upon the hearts of all men, and to right reason; and out of which almost all errors originate.

Now although hitherto We have not omitted to denounce and reprove the chief errors of this kind, yet the cause of the Catholic Church and the salvation of souls committed to Us by God, and even the interests of human society absolutely demand, that once again We should stir up Your pastoral solicitude, to drive away other erroneous opinions which flow from those errors above specified, as their source. These false and perverse opinions are so much the more detestable, by as much as they have chiefly for their object to hinder and banish

that salutary influence which the Catholic Church, by the institution and command of her Divine Author, ought freely to exercise, even to the consummation of the world, not only over individual men, but nations, peoples, and sovereigns, and to abolish that mutual co-operation and agreement of counsels between the Priesthood and Governments, which has always been propitious and conducive to the welfare both of Church and State. (Gregory XI. Encyclical, 13th August, 1832) For you know well, Venerable Brethren, that at this time there are found not a few, who applying to civil intercourse the impious and absurd principles of what they call *Naturalism*, dare teach, "that the best form of Society, and the exigencies of civil progress absolutely require human society to be constituted and governed without any regard whatsoever to Religion, as if this (Religion) did not even exist, or at least without making any distinction between true and false religions." Contrary to the teaching of the Holy Scriptures, of the Church, and of the Holy Fathers, these persons do not hesitate to assert, that "the best condition of human society is that, wherein no duty is recognized by the Government of correcting, by enacted penalties, the violators of the Catholic Religion, except when the maintenance of the public peace requires it." From this totally false notion of social government, they fear not to uphold that erroneous opinion most pernicious to the Catholic Church, and to the salvation of souls, which was called by Our Predecessor Gregory XVI. (lately quoted) the insanity (*deliramentum*),

(Encycl. 13 August, 1832): namely, "that the liberty of conscience and of worship is the peculiar (or inalienable) right of every man, which should be proclaimed by law, and that citizens have the right to all kinds of liberty, to be restrained by no law, whether ecclesiastical or civil, by which they may be enabled to manifest openly and publicly their ideas, by word of mouth, through the press, or by any other means." But whilst these men make these rash assertions, they do not reflect, or consider, that they preach the liberty of perdition (St. Augustine, Epistle 105. al. 166), and that, "if it is always free to human arguments to discuss, men will never be wanting who will dare to resist the truth, and to rely upon the loquacity of human wisdom, when we know from the command of Our Lord Jesus Christ, how faith and Christian wisdom ought to avoid this most mischievous vanity." (St. Leo, Epistle 164, al. 133, sec. 2, Boll. ed.).

And since Religion has been excluded from civil Society, and the doctrine and authority of divine Revelation, or the true and germane notion of justice and human right have been obscured and lost, and material or brute force substituted in the place of true justice and legitimate right, it is easy to perceive why some persons, forgetting and trampling upon the most certain principles of sound reason, dare cry out together, "that the will of the people, manifested by what they call public opinion, or in any other way, constitutes the supreme law, independent of all divine and human right, and that, in the political order, accomplished facts, by the mere fact

of having been accomplished, have the force of right." But who does not see and plainly understand, that the Society of man, freed from the bonds of Religion and of true justice, can certainly have no other purpose than the effort to obtain and accumulate wealth, and that in its actions it follows no other law than that of the uncurbed cupidity, which seeks to secure its own pleasures and comforts? For this reason, also, these same men persecute with such bitter hatred the Religious Orders, who have deserved so well of religion, civil Society, and Letters; they loudly declare that these Orders have no right to exist, and, in so doing, make common cause with the falsehoods of the heretics. For, as was most wisely taught by Our Predecessor of illustrious memory, Pius VI, "the abolition of Religious Orders injures the state of public profession of the Evangelical Counsels; injures a mode of life recommended by the Church, as in conformity with Apostolical doctrine; does wrong to the illustrious founders whom we venerate upon our altars, and who constituted these societies under the inspiration of God." (Epistle to Cardinal de la Rochefaucauld, March 10, 1791.)

And these same persons also impiously pretend, that citizens should be deprived of the liberty of publicly bestowing on the Church their alms for the sake of Christian charity, and that the law forbidding "servile labour on account of Divine worship" upon certain fixed days should be abolished, upon the most fallacious pretext that such liberty and such law are contrary to the princi-

ples of political economy. Not content with abolishing Religion in public Society, they desire further to banish it from families and private life. Teaching and professing those most fatal errors of Socialism and Communism, they declare, that "domestic society, or the family, derives all its reason of existence solely from civil law, whence it is to be concluded that from civil law descend and depend all the rights of parents over their children, and, above all, the right of instructing and educating them." By such impious opinions and machinations, do these most false teachers endeavour to eliminate the salutary teaching and influence of the Catholic Church from the instruction and education of youth, and miserably to infect and deprave by every pernicious error and vice the tender and pliant minds of youth. All those who endeavour to throw into confusion both religious and political affairs, to destroy the good order of society, and to annihilate all Divine and human rights, have always exerted all their criminal schemes, attention, and efforts upon the manner in which they might, above all, deprave and delude unthinking youth, as We have already shown: it is upon the corruption of youth that they place all their hopes. Thus they never cease to attack by every method the Clergy, both secular and regular, from whom, as testify to us in so conspicuous a manner the most certain records of history, such considerable benefits have been bestowed in abundance upon Christian and Civil Society and upon the republic of Letters; asserting of the Clergy in general, that they are the enemies of the useful scienc-

es, of progress, and of civilization, and that they ought to be deprived of all participation in the work of teaching and training the young.

Others, reviving the depraved fictions of innovators, errors many times condemned, presume, with extraordinary impudence, to subordinate the authority of the Church and of this Apostolic See, conferred upon it by Christ Our Lord, to the judgment of civil authority, and to deny all the rights of this same Church and this See with regard to those things which appertain to the secular order. For these persons do not blush to affirm, "that the laws of the Church do not bind the conscience, if they are not promulgated by the civil power; that the acts and decrees of the Roman Pontiffs concerning religion and the Church require the sanction and approbation, or at least, the assent of the civil power; and that the Apostolic Constitutions, (Clement XII., Benedict XIV., Pius VII., Leo XII.) condemning secret societies, whether these exact or do not exact an oath of secrecy, and branding with anathema their followers and partisans, have no force in those countries of the world where such associations are tolerated by the civil Government." It is likewise affirmed, "that the excommunications launched by the Council of Trent and the Roman Pontiffs against those who invade and usurp the possessions of the Church and its rights, strive, by confounding the spiritual and temporal orders, to attain solely a mere earthly end; that the Church can decide nothing which may bind the consciences of the faithful in the temporal order of things;

that the right of the Church is not competent to restrain with temporal penalties the violators of her laws; and that it is in accordance with the principles of theology and of public law, for the civil Government to appropriate property possessed by the churches, the Religious Orders, and other pious establishments." And they have no shame in avowing openly and publicly the heretical statement and principle, from which have emanated so many errors and perverse opinions, "that the ecclesiastical power is not, by the law of God, made distinct from and independent of the civil power, and that no distinction, no independence of this kind can be maintained without the Church invading and usurping the essential rights of the civil power." Neither can We pass over in silence the audacity of those who, not enduring sound doctrine, assert that "the judgments and decrees of the Holy See, the object of which is declared to concern the general welfare of the Church, its rights, and its discipline, do not claim acquiescence and obedience, under pain of sin and loss of the Catholic profession, if they do not treat of the dogmas of faith and of morals."

How contrary is this doctrine to the Catholic dogma, of the plenary power divinely conferred on the Sovereign Pontiff by Our Lord Jesus Christ, to guide, to supervise and to govern the Universal Church, no one can fail to see and understand, clearly and evidently.

Amid so great a perversity of depraved opinions, We, remembering Our Apostolic duty, and solicitous before all things for Our most holy Religion, for sound doc-

trine, for the salvation of the souls confided to Us, and for the welfare of human Society itself, have considered the moment opportune to raise anew Our Apostolic voice. Therefore do We, by our Apostolic authority, reprobate, denounce, and condemn generally and particularly all the evil opinions and doctrines specially mentioned in this Letter, and We wish that they may be held as reprobated, denounced and condemned by all the children of the Catholic Church.

But You know further. Venerable Brothers, that in Our time the haters of all truth and justice, and violent enemies of our religion have spread abroad other impious doctrines, by means of pestilent books, pamphlets, and journals, which, distributed over the surface of the earth, deceive the people and wickedly lie. You are not ignorant that in our day men are found who, animated and excited by the spirit of Satan, have arrived at that excess of impiety, as not to fear to deny Our Lord and Master Jesus Christ, and to attack His Divinity with scandalous persistence. And here We cannot abstain from awarding You well-merited praise. Venerable Brothers, for all the care and zeal, with which you have raised Your episcopal voice against so great an impiety.

And therefore in this present letter. We speak to You with all affection; to You who, called to partake Our cares, are Our greatest support in the midst of Our very great grief; Our joy and consolation, by reason of the excellent piety of which You give proof in maintaining religion, and the marvellous love, faith, and discipline with

which, united by the strongest and most affectionate ties to Us and this Apostolic See, You strive valiantly and accurately to fulfil Your most weighty episcopal ministry. We do then expect, from Your excellent pastoral zeal, that, taking the sword of the Spirit, which is the Word of God, and strengthened by the grace of Our Lord Jesus Christ, You will watch with redoubled care, that the faithful committed to Your charge "abstain from evil pasturage, which Jesus Christ doth not till, because His Father hath not planted it." (St. Ignatius, M. ad Philadelph. St. Leo, Epist. 156, al. 125). Never cease, then, to inculcate on the faithful that all true happiness for mankind proceeds from our august Religion, from its doctrine and practice, and that that people is happy who have the Lord for their God (Psalm 143). Teach them, "that kingdoms rest upon the foundation of the Catholic faith (St. Celest, Epist., 22 ad Syn. Eph.), and that nothing is so deadly, nothing so certain to engender every ill, nothing so exposed to danger, as for men to believe that they stand in need of nothing else than the free will which we received at birth, if we ask nothing further from the Lord; that is to say, if forgetting our Author, we abjure His power to show that we are free." And do not omit to teach, "that the royal power has been established, not only to exercise the government of the world, but, above all, for the protection of the Church (St. Leo, Epist. 156 al. 125); and that there is nothing more profitable and more glorious for the Sovereigns of States, and Kings, than to leave the Catholic Church to exercise her laws, and not to

permit any to curtail her liberty;" as Our most wise and courageous Predecessor, St. Felix, wrote to the Emperor Zeno. "It is certain that it is advantageous for Sovereigns, when the cause of God is in question, to submit their Royal will, according to his ordinance, to the Priests of Jesus Christ, and not to prefer it before them." (Pius VII. Epist., Encycl., *Diu satis*, 15th May, 1800).

And if always, so especially at present. Venerable Brothers, in the midst of the numerous calamities of the Church and of civil Society, in view also of the terrible conspiracy of our adversaries against the Catholic Church and this Apostolic See, and the great accumulation of errors, it is before all things necessary to go with faith to the Throne of Grace, to obtain mercy and find Grace in timely aid. We have therefore judged it right to excite the piety of all the faithful, in order that, with Us and with You all, they may pray without ceasing to the Father of lights and of mercies, supplicating and beseeching Him fervently and humbly, and in the plenitude of their faith they may seek refuge in Our Lord Jesus Christ, who has redeemed us to God with His blood, that by their earnest and continual prayers, they may obtain from that most dear Heart, victim of burning charity for us, that it would draw all to Himself by the bonds of His love, that all men being inflamed by His holy love may live according to His heart, pleasing God in all things, and being fruitful in all good works.

But, as there is no doubt that the prayers most agreeable to God, are those of men who approach Him with a

heart pure from all stain, "We have thought it good to open to Christians, with Apostolic liberality, the heavenly treasures of the Church confided to Our dispensation, so that the faithful, more strongly drawn towards true piety, and purified from the stain of their sins by the Sacrament of Penance, may more confidently offer up their prayers to God and obtain His mercy and grace.

By these Letters therefore, emanating from Our Apostolic authority, We grant to all and each of the faithful of both sexes throughout the Catholic world a Plenary Indulgence, in the manner of a Jubilee, during one month, up to the end of the coming year 1865, and not longer, to be carried into effect by You, Venerable Brethren, and the other legitimate local Ordinaries, in the form and manner laid down at the commencement of Our Sovereign Pontificate by Our Apostolical Letters, in form of a Brief, dated the 20th of November, A. D. 1846, and sent to the whole Episcopate of the world, commencing with the words, "*Arcano Divinæ Providentiæ consilio*," and with the faculties given by Us in those same Letters. "We desire, however, that all the prescriptions of Our Letters shall be observed, saving the exceptions We have declared are to be made. And We have granted this, notwithstanding all which might make to the contrary, even those worthy of special and individual mention and derogation; and in order that every doubt and difficulty may be removed. We have ordered that copies of those Letters should be again forwarded to You.

Let us implore, Venerable Brethren, from our inmost hearts, and with all our souls, the mercy of God. He has encouraged us so to do, by saying: "I will not withdraw My mercy from them." "Let us ask and we shall receive; and if there is slowness or delay in the reception, because we have grievously offended, let us knock, because to him that knocketh it shall be opened; if our prayers, groans, and tears, in which we must persist and be obstinate, knock at the door: and if our prayers be united; let each one pray to God, not for himself alone, but for all his brethren, as the Lord hath taught us to pray." (St. Cyprian, Epistle 11.) But, in order that God may accede more easily to Our and Your prayers, and to those of all His faithful servants, let us employ in all confidence, as our Mediatrix with Him, the Virgin Mary, Mother of God, who "has destroyed all heresies throughout the world, and who, the most loving Mother of us all, is very gracious ... and full of mercy, ... allows herself to be entreated by all, shows herself most clement towards all, and takes under her pitying care all our necessities with a most ample affection," (St. Bernard, *Serm de duodecim prærogativis B. V. M. in verbis Apocalyp.*); and, "sitting as queen at the right hand of her only begotten Son, Our Lord Jesus Christ, in a golden vestment clothed around with various adornments," there is nothing which she cannot obtain from Him. Let us implore also the intervention of the Blessed Peter, Chief of the Apostles, and of his co-Apostle Paul, and of all those Saints of Heaven, who, having already become the friends of God, have

been admitted into the celestial kingdom, where they are crowned and bear palms in their hands; and who, henceforth certain of their own immortality, are solicitous for our salvation.

In conclusion. We ask of God from Our inmost soul the abundance of all his celestial benefits for You, and We bestow upon You, Venerable Brethren, and upon all the faithful Clergy, and Laity committed to Your care, Our Apostolic Benediction from the most loving depths of Our heart, in token of Our charity toward You.

PIUS, PP. IX.

Given at Rome, from St. Peter's, this 8th day of December, 1864, the tenth anniversary of the Dogmatic Definition of the Immaculate Conception of the Virgin Mary, Mother of God, in the nineteenth year of Our Pontificate.

THE SYLLABUS

Of the Principal Errors of our Time, which are Stigmatized in the Consistorial Allocutions, Encyclical, and other Apostolical Letters of Our Most Holy Father, Pope Pius IX.

I. Pantheism, Naturalism and absolute Rationalism.

1. There exists no Divine Power, Supreme Being, Wisdom, and Providence distinct from the universe, and God is none other than nature, and is therefore mutable. In effect, God is produced in man and in the world, and all things are God, and have the very substance of God. God is therefore one and the same thing with the world, and thence spirit is the same thing with matter, necessity with liberty, true with false, good with evil, justice with injustice. (Allocution *Maxima quidem*, 9th June, 1862.)

2. All action of God upon man and the world is to be denied. (Allocution *Maxima quidem*, 9th June, 1862.)

3. Human reason, without any regard to God, is the sole arbiter of truth and falsehood, of good and evil; it is its own law to itself, and suffices by its natural force to se-

cure the welfare of men and of nations. (Allocution *Maxima quidem*, 9th June, 1862.)

4. All the truths of Religion are derived from the native strength of human reason; whence reason is the master rule by which man can and ought to arrive at the knowledge of all truths of every kind. (Encyclical letters, *Qui pluribus*, 9th November, 1846, *Singulari quidem*, 17th March, 1856, and the Allocution *Maxima quidem*, 9th June, 1862.)

5. Divine revelation is imperfect, and, therefore, subject to a continual and indefinite progress, which corresponds with the progress of human reason. (Encyclical *Qui pluribus*, 9th November, 1846, and the Allocution *Maxima quidem*, 9th June, 1862.)

6. Christian faith is in opposition to human reason, and divine revelation not only does not benefit, but even injures the perfection of man. (Encyclical *Qui pluribus*, 9th November, 1846, and the Allocution *Maxima quidem*, 9th June, 1862.)

7. The prophecies and miracles, uttered and narrated in the Sacred Scriptures, are the fictions of poets; and the mysteries of the Christian faith, the result of philosophical investigations. In the books of the two Testaments there are contained mythical inventions, and Jesus Christ is Himself a mythical fiction. (Encyclical *Qui pluribus*, 9th

November, 1846, and the Allocution *Maxima quidem*, 9th June, 1862.)

II. Moderate Rationalism.

8. As human reason is placed on a level with Religion, so theological matters must be treated in the same manner as philosophical ones. (Allocution *Singulari quadam perfusi*, 9th December, 1854.)

9. All the dogmas of the Christian Religion are, without exception, the object of natural science or philosophy, and human reason, instructed solely by history, is able, by its own natural strength and principles, to arrive at the true knowledge of even the most abstruse dogmas; provided such dogmas be proposed as subject matter for human reason. (Letter to the Archbishop Frising. *Gravissimas*, 11th December, 1862—to the same, *Tuas libenter*, 21st December, 1863.)

10. As the philosopher is one thing, and philosophy is another, so it is the right and duty of the philosopher to submit himself to the authority which he shall have recognised as true; but philosophy neither can nor ought to submit to any authority. (Letter to Archbishop Frising. *Gravissimas*, 11th December, 1862—to the same, *Tuas libenter*, 21st December, 1863.)

11. The Church not only ought never to animadvert upon philosophy, but ought to tolerate the errors of philosophy, leaving to philosophy the care of their correction. (Letter to Archbishop Frising. 11th December, 1862.)

12. The decrees of the Apostolic See and of the Roman Congregation fetter the free progress of science. (Id. Ibid.)

13. The method and principles, by which the old scholastic Doctors cultivated theology, are no longer suitable to the demands of the age and the progress of science. (Ib. *Tuas libenter*, 21st December, 1863.)

14. Philosophy must be treated of without any account being taken of supernatural revelation. (Id. Ibid.)

N. B.—To the rationalistic system belong, in great part, the errors of Anthony Gunther, condemned in the letter to the Cardinal Archbishop of Cologne "*Eximiam tuam*," June 15, 1847; and in that to the Bishop of Breslau, "*Dolore haud mediocri*," April 30, 1860.)

III. Indifferentism, Latitudinarianism.

15. Every man is free to embrace and profess the Religion he shall believe true, guided by the light of reason. (Apostolic Letters *Multiplies inter*, 10th June 1851. Allocution *Maxima quidem*, 9th June 1862.)

16. Men may in any religion find the way of eternal salvation, and obtain eternal salvation. (Encyclical letter *Qui pluribus*, 9th November, 1846. Allocution, *Ubi primum*, 17th December, 1847. Encyclical letter *Singulari quidem*, 17th March, 1856.)

17. We may entertain at least a well-founded hope for the eternal salvation of all those, who are in no manner in the true Church of Christ. (Allocution *Singulari quadam*, 9th December, 1854. Encyclical letter *Quanto conficiamur*, 17th August, 1863.)

18. Protestantism is nothing more than another form of the same true Christian Religion, in which it is possible to be equally pleasing to God as in the Catholic Church. (Encyclical letter *Noscitis et nobiscum*, 8th December, 1849.)

IV. Socialism, Communism, Secret Societies, Biblical Societies, Clerico-Liberal Societies.

Pests of this description are frequently rebuked in the severest terms in the Encyc. *Qui pluribus*, Nov. 9, 1846; Alloc. *Quibus quantisque*, Aug. 20, 1849; Encyc. *Nescitis et Nobiscum*, Dec. 8, 1849; Alloc. *Singulari quadam*, Dec. 8, 1854; Encyc. *Quanto conficiamur mœrore*," Aug. 10, 1863.

V. Errors concerning the Church and her rights.

19. The Church is not a true, and perfect, and entirely free society, nor does she enjoy peculiar and perpetual rights conferred upon her by her Divine Founder, but it appertains to the civil power to define, what are the rights and limits within which the Church may exercise authority. (Allocution *Singulari quadem*, 9th December, 1854, *Multis gravibusque*, 17th December, 1860, *Maxima quidem*, 9th June, 1862.)

20. The ecclesiastical power must not exercise its authority without the permission and assent of the civil Government. (Allocution; *Meminit unusquisque*, 30th September, 1861.)

21. The Church has not the power of defining dogmatically, that the Religion of the Catholic Church is the only true Religion. (Apostolic Letters *Multiplices inter*, 10th June, 1851.)

22. The obligation which binds Catholic teachers and authors applies only to those things, which are proposed for universal belief as dogmas of the faith, by the infallible judgment of the Church. (Letters to Archbishop Frising. *Tuas libenter*, 21st Dec, 1863.)

23. The Roman Pontiffs and Œcumenical Councils have exceeded the limits of their power, have usurped the

rights of Princes, and have even committed errors in defining matters of faith and morals. (Apost. Letter, *Multiplices inter*, 10th June 1851.)

24. The Church has not the power of availing herself of force, or any direct or indirect temporal power. (Letter Apost. *Ad. Apostolicæ*, 22nd Aug., 1851.)

25. In addition to the authority inherent in the Episcopate, a further and temporal power is granted to it by the civil authority, either expressly or tacitly, which power is on that account also revocable by the civil authority whenever it pleases. (Letter Apost. *Ad. Apostolicæ*, 22nd Aug., 1851.)

26. The Church has not the innate and legitimate right of acquisition and possession. (Allocution *Nunquam fore*, 18th Dec, 1856. Encyclical *Incredibili*, 17th Sept., 1863.)

27. The ministers of the Church and the Roman Pontiff ought to be absolutely excluded from all charge and dominion over temporal affairs. (Allocution *Maxima quidem*, 9th June, 1862.)

28. Bishops have not the right of promulgating even their Apostolical letters, without the permission of the Government. (Allocution *Nunquam fore*, 15th December, 1856.)

29. Dispensations granted by the Roman Pontiff must be considered null, unless they have been asked for by the civil Government. (Id. Ibid.)

30. The immunity of the Church and of ecclesiastical persons derives its origin from civil law. (Apost. *Multiplices inter*, 10th June, 1851.)

31. Ecclesiastical Courts for the temporal causes, of the clergy, whether civil or criminal, ought by all means to be abolished, even without the concurrence and against the protest of the Holy See. (Allocution *Acerbissimum*, 27th September, 1852. And. *Nunquam fore*, 15th December, 1856.)

32. The personal immunity exonerating the clergy from military service may be abolished, without violation either of natural right or of equity. Its abolition is called for by civil progress, especially in a community constituted upon principles of Liberal Government. (Letter to the Archbishop of Montreal, *Singularis nobisque*, 29th September, 1864.)

33. It does not appertain exclusively to ecclesiastical jurisdiction, by any right proper and inherent, to direct the teaching of theological subjects. (Letter to Archbishop Frising. *Tuas libenter*, 21st December, 1863.)

34. The teaching of those, who compare the Sovereign Pontiff to a free Sovereign acting in the Universal

Church, is a doctrine which prevailed in the Middle Ages. (Letter Apost. *Ad. Apostolicæ*, 22nd August, 1851.)

35. There would be no obstacle to the sentence of a General Council, or the act of all the universal peoples, transferring the Pontifical Sovereignty from the Bishop and city of Rome to some other bishopric and some other city. (Id. *Ibid.*)

36. The definition of a National Council does not admit of any subsequent discussion, and the civil power can regard as settled an affair decided by such National Council. (Id. *Ibid.*)

37. National Churches can be established, after being withdrawn and plainly separated from the authority of the Roman Pontiff. (Allocution *Multis gravibusque*, 17th December, 1860. *Jam dudum cernimus*, 18th March, 1861.)

38. Roman Pontiffs have, by their too arbitrary conduct, contributed to the division of the Church into Eastern and Western. (Letter Apost. *Ad. Apostolicæ*, 22nd August, 1851.)

VI. Errors about Civil Society, considered in itself and in its relation to the Church.

39. The Republic is the origin and source of all rights, and possesses rights which are not circumscribed by any limits. (Allocution *Maxima quidem*, 9th June, 1862.)

40. The teaching of the Catholic Church is opposed to the well-being and interests of society. (Encyclical *Qui pluri-bus*, 9th November, 1846, Allocution *Quibus quantisque*, 20th April, 1849.)

41. The Civil power, even when exercised by an infidel Sovereign, possesses an indirect and negative power over religious affairs. It, therefore, possesses not only the right called that of *exequatur* but that of the (so-called) *appellatio ab abusu*.^[1] (Apostolic Letter, Ad. 22d August, 1851.)

42. In the case of conflicting laws between the two Powers, the civil law ought to prevail. (Letter Apost. *Ad. Apostolicæ*, 22nd August, 1851.)

43. The civil power has a right to break, and to declare and render null the conventions (commonly called Concordats), concluded with the Apostolic See, relative to the use of rights appertaining to the ecclesiastical immunity, without the consent of the Holy See, and even contrary to its protest. (Allocution *In consistoriali*, 1st November, 1850. *Multis gravibusque*, 17th December, 1861.)

44. The civil authority may interfere in matters relating to Religion, morality, and spiritual government. Hence it has control over the instructions for the guidance of consciences issued, conformably with their mission, by the Pastors of the Church. Further it possesses power to decree, in the matter of administering the divine Sacraments, as to the dispositions necessary for their reception.

(Allocution *In Consistoriali*, 1st November, 1850. Allocution *Maxima quidem*, 9th June, 1861)

45. The entire direction of public schools, in which the youth of Christian States are educated, except (to a certain extent) in the case of Episcopal Seminaries, may and must appertain to the civil power, and belong to it so far, that no other authority whatsoever shall be recognized as having any right to interfere in the discipline of the schools, the arrangement of the studies, the taking of degrees, or the choice and approval of the teachers.— (Allocution *in Consistoriali*, 1st November, 1850.— Allocution *Quibus luctuosissimis*, 5th September, 1851.)

46. Much more, even in Clerical Seminaries, the method of study to be adopted is subject to the civil authority. (Allocution *Nunquam fore*, 15th December, 1856.)

47. The best theory of civil society requires, that popular schools open to the children of all classes, and, generally, all public institutes intended for instruction in letters and philosophy, and for conducting the education of the young, should be freed from all ecclesiastical authority, government, and interference, and should be fully subjected to the civil and political power, in conformity with the will of rulers and the prevalent opinions of the age. (Letter to the Archbishop of Fribourg, *Quam non sine*, 14th July, 1864.)

48. This system of instructing youth, which consists in separating it from the Catholic faith and from the power of the Church, and in teaching exclusively, or at least primarily, the knowledge of natural things and the earthly ends of social life alone, may be approved by Catholics. (Id. Ibid.)

49. The civil power has the right to prevent ministers of Religion, and the faithful, from communicating freely and mutually with each other, and with the Roman Pontiff. (Allocution *Maxima quidem*, 9th June, 1862.)

50. The secular authority possesses, as inherent in itself, the right of presenting Bishops, and may require of them that they take possession of their dioceses, before having received canonical institution and the Apostolical letters from the Holy See. (Allocution *Nunquam fore*, 15th December, 1856.)

51. And further, the Secular Government has the right of deposing Bishops from their Pastoral functions, and it is not bound to obey the Roman Pontiff, in those things which relate to Episcopal Sees and the institution of Bishops. (Letter Apost. *Multiplices inter* 10th June, 1851. Allocution, *Acerbissimum*, 28th Sept., 1852.)

52. The Government has of itself the right to alter the age prescribed by the Church for the religious profession, both of men and women; and it may enjoin upon all religious establishments, to admit no person to take solemn

vows without its permission. (Allocution *Nunquam fore*, 15th Dec, 1856.)

53. The laws for the protection of religious establishments, and securing their rights and duties, ought to be abolished: any more, the civil government may lend its assistance to all who desire to quit the religious life they have undertaken, and break their vows. The government may also suppress Religious Orders, collegiate Churches, and simple Benefices, even those belonging to private patronage, and submit their goods and revenues to the administration and disposal of the civil power. (Allocution *Acerbissimum*, 27th Sept., 1852. Allocution, *Probe meminertis*, 22nd January, 1855. Allocution, *Cum sæpe*, 26th July, 1855.)

54. Kings and princes are not only exempt from the jurisdiction of the Church, but are superior to the Church, in litigated questions of jurisdiction. (Letter Apost. *Multiplices inter*, 10th June, 1851.)

55. The Church ought to be separated from the State, and the State from the Church. (Allocution *Acerbissimum*, 27th September, 1852.)

VII. Errors concerning natural and Christian Ethics.

56. Moral laws do not stand in need of the divine sanction, and there is no necessity that human laws should be

conformable to the law of nature, and receive their sanction from God. (Allocution *Maxima quidem*, 9th June, 1862.)

57. Knowledge of philosophical things and morals, and also civil laws may and must be independent of divine and ecclesiastical authority. (Allocution *Maxima quidem*, 9th June, 1862.)

58. No other forces are to be recognized than those which reside in matter, and all moral teaching and moral excellence ought to be made to consist in the accumulation and increase of riches by every possible means, and in the enjoyment of pleasure. (Allocution *Maxima quidem*, 9th June, 1862. Encyclical *Quanto conficiamur*, 10th August, 1863.)

59. Right consists in the material fact, and all human duties are but vain words, and all human acts have the force of right. (Allocution *Maxima quidem*, 9th June, 1862.)

60. Authority is nothing else, but the result of numerical superiority and material force. (Allocution *Maxima quidem*, 9th June, 1862.)

61. An unjust act, being successful, inflicts no injury upon the sanctity of right. (Allocution *Jamdudum cernimus*, 18th March, 1861.)

62. The principle of non-intervention, as it is called, ought to be proclaimed and adhered to. (Allocution *Novos et ante*, 28th September, 1860.)

63. It is allowable to refuse obedience to legitimate Princes; any more, to rise in insurrection against them. (Encyclical *Qui pluribus*, 9th November, 1846. Allocution *Quisque vestrum*, 4th October, 1847. Encyclical *Noscitis et nobiscum*, 8th December, 1849. Letter *Apostolicas Cum Catholica*, 26th March, 1860.)

64. The violation of a solemn oath, even every wicked and flagitious action repugnant to the eternal law, is not only not blameable, but quite lawful, and worthy of the highest praise, when done for the love of country. (Allocution *Quibus quantisque*, 20th April, 1849.)

VIII. Errors concerning christian Marriage.

65. It cannot be by any means tolerated, to maintain that Christ has raised marriage to the dignity of a sacrament. (Apostolical Letter *Ad Apostolicæ*, 22d August, 1851.)

66. The sacrament of marriage is only an adjunct of the contract, and separable from it, and the sacrament itself consists in the nuptial benediction alone. (Id. *ibid.*)

67. By the law of nature, the marriage tie is not indissoluble, and in many cases divorce, properly so called, may be pronounced by the civil authority. (Id, *ibid.*; Allocution *Acerbissimum*, 27th September, 1852.)

68. The Church has not the power of laying down what are diriment impediments to marriage. The civil authority does possess such a power, and can do away with existing impediments to marriage. (Let. Apost. *Multiplices inter*, 10th June, 1851.)

69. The Church only commenced in later ages to bring in diriment impediments, and then availing herself of a right not her own, but borrowed from the civil power. (Let. Apost. *Ad Apostolicæ*, 22d August, 1851.)

70. The canons of the Council of Trent, which pronounce censure of anathema against those who deny to the Church the right of laying down what are diriment impediments, either are not dogmatic, or must be understood as referring only to such borrowed power. (Let. Apost. *ibid.*)

71. The form of solemnizing marriage prescribed by the said Council, under penalty of nullity, does not bind in cases where the civil law has appointed another form, and where it decrees that this new form shall effectuate a valid marriage. (Id. *ibid.*)

72. Boniface VIII. is the first who declared, that the vow of chastity pronounced at Ordination annuls nuptials. (Id. *ibid.*)

73. A merely civil contract may, among Christians, constitute a true marriage, and it is false, either that the marriage contract between Christians is always a sacrament, or that the contract is null if the sacrament be excluded. (Id. *ibid.*, Letter to King of Sardinia, 9th September, 1852. Allocution *Acerbissimum*, 27th September, 1852; *Multis gravibusque*, 17th December, 1860.)

74. Matrimonial causes and espousals belong by their very nature to civil jurisdiction. (Let. Apost., 22d August, 1851. Allocution *Acerbissimum*, 27th September, 1859.)

N. B. Two other errors may tend in this direction, those upon the abolition of the celibacy of Priests, and the preference due to the state of marriage over that of virginity. These have been proscribed; the first in the Encyclical "*Qui pluribus*," Nov. 9, 1846; the second in the Letters Apostolical "*Multiplices inter*," June 10, 1851.

IX. Errors regarding the civil power of the sovereign Pontiff.

75. The children of the Christian and Catholic Church are not agreed upon the compatibility of the temporal with

the spiritual power. (Let. Apost. *Ad Apostolicæ*, 22d August 1851.)

76. The abolition of the temporal power, of which the Apostolic See is possessed, would contribute in the greatest degree to the liberty and prosperity of the Church. (Al. *Quibus quantisque*, 20th April, 1849.)

N.B. Besides these errors, explicitly noted, many others are impliedly rebuked by the proposed and asserted doctrine, which all Catholics are bound most firmly to hold, touching the temporal Sovereignty of the Roman Pontiff. These doctrines are clearly stated in the Allocutions *Quibus quantisque*, April 20, 1859, and *Si semper antea*, May 20, 1850; Letters Apost. *Quum Catholica Ecclesia*, March 26, 1860; Allocutions *Novas*, Sept. 28, 1860; *Jamdudum*, March 18, 1861, and *Maxima quidem*, June 9, 1862.

X. Errors having reference to modern Liberalism.

77. In the present day, it is no longer expedient that the Catholic Religion shall be held as the only Religion of the State, to the exclusion of all other modes of Worship. (Allocution *Nemo vestrum*, 26th July, 1855.)

78. Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship. (Allocution *Acerbissimum*, 27th September, 1852.)

79. Moreover it is false, that the civil liberty of every mode of worship, and the full power given to all of overtly and publicly manifesting their opinions and their ideas, of all kinds whatsoever, conduce more easily to corrupt the morals and minds of the people, and to the propagation of the pest of indifferentism. (Allocution *Nunquam fore*, 15th December, 1856.)

80. The Roman Pontiff can, and ought, to reconcile himself to, and agree with progress, liberalism, and civilization as lately introduced. (Allocution *Jamdudum cernimus*, 18th March, 1861.)

LITTERAE APOSTOLICAE

QUANTA CURA

Venerabilibus fratribus patriarchis, primatibus, archiepiscopis, et episcopis universis gratiam et communionem apostolicæ Sedis habentibus

PIUS PP. IX

Venerabiles fratres Salutem et Apostolicam
Benedictionem

Quanta cura ac pastorali vigilantia Romani Pontifices Prædecessores Nostri, exsequentes demandatum sibi ab ipso Christo Domino in persona Beatissimi Petri Apostolorum Principis officium, munusque pascendi agnos et oves, nunquam intermiserint universum Dominicum gregem sedulo enutrire verbis fidei ac salutari doctrina imbuere eumque ab venenatis pascuis arcere, omnibus quidem ac Vobis præsertim compertum exploratumque est, Venerabiles Fratres. Et sane iidem Decessores Nostri augustæ catholicæ religionis, veritatis ac iustitiæ assertores et vindices, de animarum salute maxime solliciti nihil potius unquam habuere, quam sapientissimis suis Litteris et Constitutionibus reterege et damnare omnes hæreses et errores qui Divinæ Fidei nostræ, Catholicæ

Ecclesiæ doctrinæ, morum honestati ac sempiternæ hominum saluti adversi, graves frequenter excitarunt tempestates, et christianam civilemque rempublicam miserandum in modum funestarunt. Quocirca iidem Decessores Nostri Apostolica fortitudine continenter obstiterunt nefariis iniquorum hominum molitionibus, qui despumantes tanquam fluctus feri maris confusiones suas, ac libertatem promittentes, cum servi sint corruptionis, fallacibus suis opinionibus et perniciosissimis scriptis Catholicæ religionis civilisque societatis fundamenta convellere, omnemque virtutem ac iustitiam de medio tollere, omniumque animos mentesque depravare et incautos imperitamque præsertim iuventutem a recta morum disciplina avertere, eamque miserabiliter corrumpere, in erroris laqueos inducere, ac tandem ab Ecclesiæ Catholicæ sinu avellere conati sunt.

Iam vero, uti vobis, Venerabiles Fratres, apprime notum est, Nos vix dum arcano divinæ providentiæ consilio nullis certe Nostris meritis ad hanc Petri Cathedram evecti fuimus, cum videremus summo animi Nostri dolore horribilem sane procellam tot pravis opinionibus excitatam et gravissima, ac nunquam satis lugenda damna, quæ in christianum populum ex tot erroribus redundant, pro Apostolici Nostri Ministerii officio illustria Prædecessorum Nostrorum vestigia sectantes, Nostram extulimus vocem, ac pluribus in vulgus editis encyclicis Epistolis et Allocutionibus in Consistorio habitis, aliisque Apos-

tolicis Litteris præcipuos tristissimæ nostræ ætatis errores damnavimus, eximiamque vestram episcopalem vigilantiam excitavimus, et universos catholicæ Ecclesiæ Nobis carissimos filios etiam atque etiam monuimus et exhortati sumus, ut tam diræ contagia pestis omnino horrent et devitarent. Ac præsertim Nostra prima Encyclica Epistola die 9 Novembris anno 1846 Vobis scripta, binisque Allocutionibus, quarum altera die 9 decembris anno 1854, altera vero 9 iunii 1862 in Consistorio a Nobis habita fuit, monstrosa opinionum portenta damnavimus, quæ hac potissimum ætate cum maximo animarum damno et civilis ipsius societatis detrimento dominantur, quæque non solum catholicæ Ecclesiæ, eiusque salutari doctrinæ ac venerandis iuribus, verum etiam sempiternæ naturali legi a Deo in omnium cordibus insculptæ rectæque rationi maxime adversantur, et ex quibus alii prope omnes originem habent errores.

Etsi autem haud omiserimus potissimos huiusmodi errores sæpe proscribere et reprobare, tamen Catholicæ Ecclesiæ causa, animarumque salus Nobis divinitus commissa, atque ipsius humanæ societatis bonum omnino postulant, ut iterum pastorem vestram sollicitudinem excitemus ad alias pravas profligandas opiniones, quæ ex eisdem erroribus, veluti ex fontibus erumpunt. Quæ falsæ ac perversæ opiniones eo magis detestandæ sunt, quod eo potissimum spectant, ut impediatur et amoveatur salutaris illa vis, quam catholica Ecclesia ex

divini sui Auctoris institutione et mandato libere exercere debet usque ad consummationem sæculi non minus erga singulos homines, quam erga nationes, populos summosque eorum Principes, utque de medio tollatur mutua illa inter Sacerdotium et Imperium consiliorum societas et concordia, quæ rei cum sacræ tum civili fausta semper extitit ac salutaris (1). Etenim probe noscitis, Venerabiles Fratres, hoc tempore non paucos reperiri, qui civili consortio impium absurdumque naturalismi, uti, vocant, principium applicantes audent docere, «optimam societatis publicæ rationem, civilemque progressum omnino requirere, ut humana societas constituatur et gubernetur, nullo habito ad religionem respectu, ac si ea non existeret, vel saltem nullo facto veram inter falsasque religiones discrimine». Atque contra sacrarum Litterarum Ecclesiæ sanctorumque Patrum doctrinam, asserere non dubitant, «optimam esse conditionem societatis, in qua Imperio non agnoscitur officium coercendi sancitis pœnis violatores catholicæ religionis, nisi quatenus pax publica postulet». Ex qua omnino falsa socialis regiminis idea haud timent erroneam illam fovere opinionem Catholicæ Ecclesiæ, animarumque saluti maxime exitialem a rec. mem. Gregorio XVI prædecessore Nostro deliramentum appellatam (2) nimirum «libertatem conscientiæ et cultum esse proprium cuiuscumque hominis ius, quod lege proclamari, et asseri debet in omni recte constituta societate, et ius civibus inesse ad omnimodam libertatem nulla

vel ecclesiastica, vel civili auctoritate, coarctandam, quo suos conceptus quoscumque sive voce, sive typis, sive alia ratione palam publiceque manifestare, ac declarare valeant». Dum vero id temere affirmant, haud cogitant et considerant, quod libertatem perditionis(3) prædicant, et quod si «humanis persuasionibus semper disceptare sit liberum, nunquam deesse poterunt, qui veritati audeant resultare, et de humanæ sapientiæ, loquacitate confidere, cum hanc, nocentissimam vanitatem quantum debeat fides et sapientia christiana vitare, ex ipsa Domini Nostri Iesu Christi institutione cognoscat » (4).

Et quoniam ubi a civili societate fuit amota religio, ac repudiata divinæ revelationis doctrina et auctoritas, vel ipsa germana iustitiæ humanique iuris notio tenebris obscuratur et amittitur, atque in veræ iustitiæ legitimique iuris locum materialis substituitur vis, inde liquet cur nonnulli certissimis sanæ rationis principiis penitus neglectis, posthabitisque audeant conclamare, «voluntatem populi, publica, quam dicunt, opinione vel alia ratione manifestatam constituere supremam legem ab omni divino humanoque iure solutam, et in ordine politico facta consummata, eo ipso quod consummata sunt, vim iuris habere». Verum ecquis non videt, planeque sentit, hominum societatem religionis ac veræ iustitiæ, vinculis solutam nullum aliud profecto propositum habere posse, nisi scopum comparandi, cumulandique opes, nullamque aliam in suis actionibus legem sequi, nisi indomitam

animi cupiditatem inserviendi propriis voluptatibus et commodis? Eapropter huiusmodi homines acerbo sane odio insectantur Religiosas Familias quamvis de re christiana, civili, ac litteraria summopere meritas, et blaterant, easdem nullam habere legitimam existendi rationem, atque ita hæreticorum commentis plaudunt. Nam ut sapientissime rec. mem. Pius VI Decessor Noster docebat «Regularium abolitio lædit statum publicæ professionis consiliorum evangelicorum, lædit vivendi rationem in Ecclesia commendatam tamquam Apostolicæ doctrinæ consentaneam, lædit ipsos insignes Fundatores, quos super altaribus veneramus, qui nonnisi a Deo inspirati eas constituerunt societates» (5). Atque etiam impie pronunciant auferendam esse civibus Ecclesiæ facultatem «qua eleemosynas Christianæ caritatis causa palam erogare valeant», ac de medio tollendam legem «qua certis aliquibus diebus opera servilia propter Dei cultum prohibentur» fallacissime prætexentes, commemoratam facultatem et legem optimæ publicæ œconomiae principiis obsistere. Neque contenti amovere religionem a publica societate, volunt religionem ipsam a privatis etiam arcere familiis. Etenim funestissimum Communismi et socialismi docentes ac profitentes errorem asserunt «societatem domesticam seu familiam totam suæ existentiae rationem a iure dumtaxat civili mutuari: proindeque ex lege tantum civili dimanare ac pendere iura omnia parentum in filios, cum primis vero ius institutionis, educatio-

nisque curandæ». Quibus impiis opinionibus, machinationibusque in id præcipue intendunt fallacissimi isti homines, ut salutifera catholicæ Ecclesiæ doctrina ac vis a iuventutis institutione et educatione prorsus eliminetur, ac teneri flexibilesque iuvenum animi perniciosis quibusque erroribus, vitiisque misere inficiantur ac depraventur. Siquidem omnes, qui rem tum sacram, tum publicam perturbare, ac rectum societatis ordinem evertere, et iura omnia divina et humana delere sunt conati, omnia nefaria sua consilia, studia et operam ad improvidam præsertim iuventutem decipiendam ac depravandam, ut supra innuimus, semper contulerunt, omnemque spem ipsius iuventutis corruptela collocarunt. Quocirca nunquam cessant utrumque clerum, ex quo, veluti certissima historiæ monumenta splendide testantur, tot magna in christianam, civilem, et litterariam rempublicam commoda redundarunt, quibuscumque infandis modis civexare et edicere, ipsum Clerum «utpote vero, utilique scientiæ et civilitatis progressui inimicum ab omni iuventutis instituendæ educandæque cura et officio esse amovendum».

At vero alii instaurantes prava ac toties damnata novatorum commenta, insigni impudentia audent. Ecclesiæ et huius Apostolicæ Sedis supremam auctoritatem a Christo Domino ei tributam civilis auctoritatis arbitrio subiicere, et omnia eiusdem Ecclesiæ et Sedis iura denegare circa ea quæ ad exteriorem ordinem pertinent.

Namque ipsos minime pudet affirmare «Ecclesiæ leges non obligare in conscientia, nisi cum promulgantur a civili potestate; acta et decreta Romanorum Pontificum ad religionem et Ecclesiam spectantia, indigere sanctione et approbatione, vel minimum assensu potestatis civilis: constitutiones Apostolicas (6), quibus damnantur clandestinæ societates, sive in eis exigatur, sive non exigatur iuramentum de secreto servando, earumque asseclæ et fautores anathemate mulctantur, nullam habere vim in illis orbis regionibus ubi eius modi aggregationes tolerantur a civili gubernio; excommunicationem a Concilio Tridentino et Romanis Pontificibus latam in eos, qui iura possessionesque Ecclesiæ invadunt, et usurpant, niti confusione ordinis spiritualis ordinisque civilis ac politici ad mundanum dumtaxat bonum prosequendum; Ecclesiam nihil debere decernere, quod obstringere possit fidelium conscientias in ordine ad usum rerum temporalium; Ecclesiæ ius non competere violatores legum suarum pœnis temporalibus cœrcendi; conforme esse Sacræ theologiæ, iurisque publici principiis, bonorum proprietatem, quæ ab Ecclesia, a familiis religiosis, aliisquo locis piis possidentur, civili gubernio asserere, et vindicare». Neque erubescunt palam publiceque profiteri hæreticorum effatum et principium, ex quo tot perversæ oriuntur sententiæ, atque errores. Dictitant enim «Ecclesiasticam potestatem non esse iure divino distinctam et independentem a potestate civili, neque eiusmodi distinctionem, et inde-

pendentiam servari posse, quin ab Ecclesia invadantur et usurpentur essentialia iura potestatis civilis». Atque silentio præterire non possumus eorum audaciam, qui sanam non sustinentes doctrinam contendunt «illis Apostolicæ Sedis iudiciis, et decretis, quorum obiectum ad bonum generale Ecclesiæ, eiusdemque iura, ac disciplinam spectare declaratur, dummodo fidei morumque dogmata non attingat, posse assensum et obedientiam detrectari absque peccato, et absque ulla catholicæ professionis iactura». Quod quidem quantopere adversetur, catholico dogmati plenæ potestatis Romano Pontifici ab ipso Christo Domino divinitus collatæ universalem pascendi, regendi, et gubernandi, Ecclesiam, nemo est qui non clare aperteque videat et intelligat.

In tanta igitur depravatarum opinionum perversitate, Nos Apostolici Nostri officii memores, ac de sanctissima nostra religione, de sana doctrina, et animarum salute Nobis divinitus commissa, ac de ipsius humanæ societatis bono maxime solliciti, Apostolicam Nostram vocem iterum extollere existimavimus. Itaque omnes et singulas pravas opiniones ac doctrinas singillatim hisce Litteris commemoratas auctoritate Nostra Apostolica reprobamus, proscribimus atque damnamus, easque ab omnibus Catholicæ Ecclesiæ filiis, veluti reprobatas, proscriptas atque damnatas omnino haberi volumus et mandamus.

Ac praeter ea, optime scitis Venerabiles Fratres, hisce temporibus omnis veritatis iustitiæque osores, et acerrimos nostræ religionis hostes, per pestiferos libros, libellos, et ephemerides toto terrarum orbe dispersas populis illudentes, ac malitiose mentientes alias impias quasque disseminare doctrinas. Neque ignoratis, hac etiam nostra ætate, nonnullos reperiri, qui Satanæ spiritu permoti, et incitati eo impietatis devenerunt, ut Dominatorem Dominum Nostrum Iesum Christum negare, eiusque Divinitatem scelerata procacitate oppugnare non paveant. Hic vero haud possumus, quin maximis meritisque laudibus Vos efferamus, Venerabiles Fratres, qui episcopalem vestram vocem contra tantam impietatem omni zelo attollere minime omisistis.

Itaque hisce Nostris Litteris Vos iterum amantissime alloquimur, qui in sollicitudinis Nostræ partem vocati summo Nobis inter maximas Nostras acerbitates, solatio, lætitiæ, et consolationi estis propter egregiam, qua præstatis, religionem, pietatem, ac propter mirum illum amorem, fidem, et observantiam, qua Nobis et huic Apostolicæ Sedi concordissimis animis obstricti gravissimum episcopale vestrum ministerium strenue ac sedulo implere contenditis. Etenim ab eximio vestro pastoralis zelo expectamus, ut assumentes gladium spiritus, quod est verbum Dei, et confortati in gratia Domini Nostri Iesu Christi velitis ingeminatis studiis quotidie magis prospicere, ut fideles curæ vestræ concrediti «abstineant ab herbis no-

xiis, quas Iesus Christus non colit, quia non sunt plantatio Patris» (7). Atque eisdem fidelibus inculcare, nunquam desinite, omnem veram felicitatem in homines ex augusta nostra religione, eiusque doctrina et exercitio redundare, ac beatum esse populum, cuius Dominus Deus eius (8). Docete «catholicæ Fidei fundamento regna subsistere (9), et nihil tam mortiferum, tam præceps ad casum, tam expositum ad omnia pericula, si hoc solum nobis putantes posse sufficere, quod liberum arbitrium, cum nasceremur, accepimus, ultra iam a Domino nihil quæramus, id est, auctoris nostri obliti, eius potentiam, ut nos ostendamus liberos, abiuremus» (10). Atque etiam ne omittatis docere regiam potestatem non ad solum mundi regimen, sed maxime ad Ecclesiæ præsidium esse collatam (11), et nihil esse quod civitatum Principibus, et Regibus maiori fructui, gloriæque esse possit, quam si, ut sapientissimus fortissimusque alter Prædecessor Noster S. Felix Zenoni Imperatori perscribebat, Ecclesiam catholicam... sinant uti legibus suis, nec libertati eius quemquam permittant obsistere... Certum est enim hoc rebus suis esse salutare, ut, cum de causis Dei agatur, iuxta ipsius constitutum regiam voluntatem Sacerdotibus Christi studeant subdere, non præferre » (12).

Sed si semper, Venerabiles Fratres, nunc potissimum in tantis Ecclesiæ civilisque societatis calamitatibus, in tanta adversariorum contra rem catholicam, et hanc Apostolicam Sedem conspiracy tantaque errorum conge-

rie, necesse omnino est, ut adeamus cum fiducia ad thronum Gratiae, ut misericordiam consequamur, et gratiam inveniamus in auxilio opportuno. Quocirca omnium fidelium pietatem excitare existimavimus, ut una Nobiscum Vobisque clementissimum luminum et misericordiarum Patrem ferventissimis humillimisque precibus sine intermissione orent, et obsecrent, et in plenitudine fidei semper confugiant ad Dominum Nostrum Iesum Christum, qui redemit nos Deo in sanguine suo, Eiusque dulcissimum Cor flagrantissimæ erga nos caritatis victimam enixe iugiterque exorent, ut amoris sui vinculis omnia ad seipsum trahat, utque omnes homines sanctissimo suo amore inflammati secundum Cor Eius ambulent digne Deo per omnia placentes, in omni bono opere fructificantes. Cum autem sine dubio gratiores sint Deo hominum preces, si animis ab omni labe puris ad ipsum accedant idcirco cœlestes Ecclesiæ thesauros dispensationi Nostræ commissos Christi fidelibus Apostolica liberalitate reserare censuimus, ut iidem fideles ad veram pietatem vehementius incensi ac per Pœnitentiæ Sacramentum a peccatorum maculis expiati fidentius suas preces ad Deum effundant, eiusque misericordiam et gratiam consequantur.

Hisce igitur Litteris auctoritate Nostra Apostolica omnibus utriusque sexus catholici orbis fidelibus Plenariam Indulgentiam ad instar Iubilæi concedimus intra unius tantum mensis spatium usque ad totum futurum

annum 1865 et non ultra, a vobis, Venerabiles Fratres, aliisque legitimis locorum Ordinariis statuendum, eodem prorsus modo et forma, qua ab initio supremi Nostri Pontificatus concessimus per Apostolicas Nostra Litteras in forma Brevis die 20 mensis Novembris anno 1846 datas, et ad universum episcopalem vestrum Ordinem missas, quarum initium «Arcano Divinæ Providentiæ consilio», et cum omnibus eisdem facultatibus, quæ per ipsas Litteras a Nobis datæ fuerunt. Volumus tamen, ut ea omnia servantur, quæ in commemoratis Litteris præscripta sunt, et ea excipiantur, quæ excepta esse declaravimus. Atque id concedimus, non obstantibus in contrarium facientibus quibuscumque, etiam speciali et individua mentione, ac derogatione dignis. Ut autem omnis dubitatio et difficultas amoveatur, earundem Litterarum exemplar ad Vos perferri iussimus.

«Rogemus, Venerabiles Fratres, de intimo corde et de tota mente misericordiam Dei, quia et ipse addidit dicens: Misericordiam autem meam non dispergam ab eis. Petamus et accipiemus, et si accipiendi mora et tarditas fuerit quoniam graviter offendimus, pulsemus, quia et pulsanti aperietur, si modo pulsent ostium preces, gemitus, et lacrymæ nostræ, quibus insistere et immorari oportet, et si sit unanimis oratio.... unusquisque oret Deum non pro se tantum, sed pro omnibus fratribus, sicut Dominus orare nos docuit (13) » Quo vero facilius Deus Nostris vestrisque, et omnium fidelium precibus,

votisque annuat, cum omni fiducia deprecaricem apud Eum adhibeamus Immaculatam sanctissimamque Deiparam Virginem Mariam; quæ cunctas hæreses interemit in universo mundo, quæque omnium nostrum amantissima Mater «tota suavis est... ac plena misericordiæ... omnibus sese exorabilem, omnibus clementissimam præbet, omnium necessitates amplissimo quodam miseratur affectu (14) » atque utpote Regina adstans a dextris Unigeniti Filii Sui Domini Nostri Iesu Christi in vestitu deaurato circumamicta varietate nihil est, quod ab Eo impetrare non valeat. Suffragia quoque petamus Beatissimi Petri Apostolorum Principis, et Coapostoli eius Pauli, omniumque Sanctorum cœlitum, qui facti iam amici Dei pervenerunt ad cœlestia regna, et coronati possident palmam, ac de sua immortalitate securi, de nostra salute solliciti.

Denique cœlestium omnium donorum copiam Vobis a Deo ex animo adprecantes singularis Nostras in Vos caritatis pignus Apostolicam Benedictionem ex intimo corde profectam Vobis ipsis, Venerabiles Fratres, cunctisque Clericis, Laicisque fidelibus curæ vestræ commisis peramanter impertimur.

PIUS PP. IX

Datum Romæ, apud S. Petrum, die VIII Decembris anno 1864, decimo a Dogmatica Definitione Immaculatæ Conceptionis Deiparæ Virginis Mariæ.

Pontificatus Nostri Anno decimo nono.

- (1) Gregorius XVI, Epist. Encycl. Mirari, 15 Augusti 1832.
- (2) Eadem Encycl. Mirari.
- (3) S. Aug. Epist. 105 alias 166.
- (4) S. Leon, Epist. 164 al. 133. §2 edit. Boll.
- (5) Epist. ad Card. De la Rochefoucault, 10 martii 1791.
- (6) Clement. XII In eminenti, Benedict. XIV Providas Romanorum, Pii VII Ecclesiam, Leonis XII Quo graviora.
- (7) S. Ignatius M. ad Philadelph. 5.
- (8) Psal. 145.
- (9) S. Cœlest. epist. 22 ad Synod. Ephes. apud Const., p. 200.
- (10) S. Innocent. I epist. 29 ad Episc. conc. Carthag. apud Const., p. 891.
- (11) S. Leo Epist. 156, al. 125.

(12) Pius VII, Epist. Encycl. *Diu satis* 13 maii 1800.

(13) S. Cyprian, ep. 11.

(14) S. Bernard. Serm. de duodecim prærogativis B. M. V.
ex verbis Apocalyp.

SYLLABUS

COMPLECTENS PRAECIPUOS NOSTRAE AETATIS ERRORES

QUI NOTANTUR

IN ALLOCUTIONIBUS CONSISTORIALIBUS, IN ENCYCLICIS ALIISQUE APOSTOLICIS LITTERIS SANCTISSIMI DOMINI NOSTRI PII PAPAE IX.

I. Pantheismus, Naturalismus et Rationalismus absolutus.

I. Nullum supremum, sapientissimum, providentissimumque Numen divinum existit ab hac rerum universitate distinctum, et Deus idem est ac rerum natura, et idcirco immutationibus obnoxius; Deusque reapse fit in homine et mundo, atque omnia Deus sunt et ipsissimam Dei habent substantiam; ac una eademque res est Deus cum mundo, et proinde spiritus cum materia, necessitas cum libertate, verum cum falso, bonum cum malo, et iustum cum iniusto.

Alloc. Maxima quidem, 9 iunii 1862.

II. Neganda est omnis Dei actio in homines et mundum.

Alloc. Maxima quidem, 9 iunii 1862.

III. Humana ratio, nullo prorsus Dei respectu habito, unicus est veri et falsi, boni et mali arbiter; sibi ipsi est lex, et naturalibus suis viribus ad hominum ac populorum bonum curandum sufficit.

Alloc. *Maxima quidem*, 9 iunii 1862.

IV. Omnes religionis veritates ex nativa humanae rationis vi derivant; hinc ratio est princeps norma qua homo cognitionem omnium cuiuscumque generis veritatum assequi possit ac debeat.

Epist. encycl. *Qui pluribus*, 9 novembris 1846.

Epist. encycl. *Singulari quidem*, 17 martii 1856.

Alloc. *Maxima quidem*, 9 iunii 1862.

V. Divina revelatio est imperfecta et idcirco subiecta continuo et indefinito progressui qui humanae rationis progressioni (progressui) respondent.

Epist, encycl, *Qui pluribus*, 9 novembris 1846.

VI. Christi fides humanae refragatur rationi; divinaque revelatio non solum nihil prodest, verum etiam nocet hominis perfectioni.

Epist. encycl. *Qui pluribus*, 9 novembris 1846.

Alloc. *Maxima quidem*, 9 iunii 1862.

VII. Prophetiae et miracula in sacris Litteris exposita et narrata sunt poetarum commenta, et Christianae fidei mysteria philosophiarum investigationum summa; et utriusque Testamenti libris mythica continentur inventa; ipseque Iesus Christus est mythica fictio.

Epist. encycl. *Qui pluribus*, 9 novembris 1846.

Alloc. *Maxima quidem*, 9 iunii 1862.

II. Rationalismus moderatus.

VIII. Cum ratio humana ipsi religioni aequiparetur, idcirco theologicae disciplinae perinde ac philosophicae tractandae sunt.

Alloc. *Singulari Quadam*, 9 decembris 1854.

IX. Omnia indiscriminatim dogmata religionis christianae sunt obiectum naturalis scientiae seu philosophiae; et humana ratio historice tantum exculta potest ex suis naturalibus viribus et principiis ad veram de omnibus etiam reconditioribus dogmatibus scientiam pervenire, modo haec dogmata ipsi rationi tamquam obiectum proposita fuerint.

Epist. ad Archiep. Frising. *Gravissimas*, 11 decembris 1862.

Epist. ad Archiep. Frising. *Tuas libenter*, 21 decembris 1863.

X. Cum aliud sit philosophus, aliud philosophia, ille ius et officium habet se submittendi auctoritati, quam veram ipse probaverit; at philosophia neque potest, neque debet ulli sese submittere auctoritati.

Epist. ad Archiep. Frising. *Gravissimas*, 11 decembris 1862.

Epist. ad Archiep. Frising. *Tuas libenter*, 21 decembris 1863.

XI. Ecclesia non solum non debet in philosophiam unquam animadvertere, verum etiam debet ipsius philosophiae; tolerare errores, eique relinquere ut ipsa se corrigat.

Epist. ad Archiep. Frising. *Gravissimas*, 11 decembris 1862.

XII. Apostolicae Sedis, Romanarumque Congregationum decreta liberum scientia progressum impediunt.

Epist. ad Archiep. Frising. *Tuas libenter*, 21 decembris 1863.

XIII. Methodus et principia, quibus antiqui doctores scholastici Theologiam excoluerunt, temporum nostrorum necessitatibus scientiarumque progressui minime congruunt.

Epist. ad Archiep. Frising. *Tuas libenter*, 21 decembris 1863.

XIV. Philosophia tractanda est, nulls supernaturalis revelationis habita ratione.

Epist. ad Archiep. Frising. *Tuas libenter*, 21 decembris 1863.

N. B. - Cum rationalismi systemate cohaerent quoad maximam partem errores Antonii Günther, qui damnantur in Epist. ad Card. Archiep. Coloniensem *Eximiam tuam*, 15 iunii 1857, et in Epist. ad Episc. Wratislaviensem *Dolore haud mediocri*, 30 aprilis 1860.

III. Indifferentismus, Latitudinarismus.

XV. Liberum cuique homini est eam amplecti ac profiteri religionem, quam rationis lumine quis ductus veram putaverit.

Litt. Apost. *Multiplies inter*, 10 iunii 1851.

Alloc. *Maxima quidem*, 9 iunii 1862.

XVI. Homines in cuiusvis religionis cultu viam aeternae salutis reperire aeternamque salutem assequi possunt.

Epist. encycl. *Qui pluribus*, 9 novembris 1846.

Alloc. *Ubi primum*, 17 decembris 1847.

Epist. encycl. *Singulari quidem*, 17 martii 1856.

XVII. Saltem bene sperandum est de aeterna illorum omnium salute, qui in vera Christi Ecclesia nequaquam versantur.

Alloc. *Singulari quadam*, 9 decembris 1854.

Epist. encycl. *Quanto conficiamur*, 10 augusti 1863.

XVIII. Protestantismus non aliud est quam diversa verae eiusdem Christianae religionis forma, in qua aequae ac in Ecclesia catholica Deo placere datum est.

Epist. encycl. *Nostis et Nobiscum*, 8 decembris 1849.

IV. Socialismus, Communismus, Societates clandestinae, Societates biblicae, Societates clerico-liberales.

Eiusmodi pestes saepe gravissimisque verborum formulis reprobantur in Epist. encycl. *Qui pluribus*, 9 novembris 1846, in Alloc. *Quibus quantisque*, 20 april. 1849; in Epist. encycl. *Nastus et Nobiscum*, 8 dec. 1849; in Alloc. *Singulari quadam*, 9 decembris 1854; in Epist. encycl. *Quanto conficiamur*, 10 augusti 1863.

V. Errores de Ecclesia eiusque iuribus.

XIX. Ecclesia non est vera perfectaue societas plane libera, nec pollet suis propriis et constantibus iuribus sibi a divino suo Fundatore collatis, sed civilis potestatis est definire quae sint Ecclesiae iura ac limites, intra quos eadem iura exercere quest.

Alloc. *Singulari quadam*, 9 decembris 1854.

Alloc. *Multis gravibusque*, 17 decembris 1860.

Alloc. *Maxima quidem*, 9 iunii 1862.

XX. Ecclesiastica potestas suam auctoritatem exercere non debet absque civilis gubernii venia et assensu.

Alloc. *Meminit unusquisque*, 30 septembris 1861.

XXI. Ecclesia non habet potestatem dogmatice definiendi, religionem catholicae Ecclesiae esse unice veram religionem.

Litt. Apost. *Multiplies inter*, 10 iunii 1851.

XXII. Obligatio, qua catholici magistri et scriptores omnino adstringuntur, coarctatur in iis tantum, quae ab infallibili Ecclesiae iudicio veluti fidei dogmata ab omnibus credenda proponuntur.

Epist. ad Archiep. Frising, *Tuas libenter*, 21 decembris 1863

XXIII. Romani Pontifices et Concilia oecumenica a limitibus suae potestatis recesserunt, iura principum usurparunt, atque etiam in rebus fidei et morum definiendis errarunt.

Litt. Apost. *Multiplies inter*, 10 iunii 1851.

XXIV. Ecclesia vis inferendae protestatem non habet, neque potestatem ullam temporalem directam vel indirectam.

Litt. Apost. *Ad apostolicae*, 22 augusti 1851.

XXV. Praeter potestatem episcopatui inhaerentem, alia est attributa temporalis potestas a civili imperio vel expresse vel tacite concessa, revocanda propterea, cum libuerit, a civili imperio.

Litt. Apost. *Ad apostolicae*, 22 augusti 1851.

XXVI. Ecclesia non habet nativum ac legitimum ius acquirendi ac possidendi.

Alloc. *Nunquam fore*, 15 decembris 1856.

Epist. encycl. *Incredibili*, 17 septembris 1863.

XXVII. Sacri Ecclesiae ministri Romanusque Pontifex ab omni rerum temporalium cura ac dominio sunt omnino excludendi.

Alloc. *Maxima quidem*, 9 iunii 1862.

XXVIII. Episcopis, sine gubernii venia, fas non est vel ipsas apostolicas Litteras promulgare.

Alloc. *Nunquam fore*, 15 decembris 1856.

XXIX. Gratiae a Romano Pontifice concessae existimari debent tamquam irritae, nisi per gubernium fuerint imploratae.

Alloc. *Nunquam fore*, 15 decembris 1856.

XXX. Ecclesiae et personarum ecclesiasticarum immunitas a iure civili ortum habuit.

Litt. Apost. *Multiplices inter*, 10 iunii 1851

XXXI. Ecclesiasticum forum pro temporalibus clericorum causis sive civilibus sive criminalibus omnino de medio tollendum est, etiam inconsulta et reclamante Apostolica Sede.

Alloc. *Acerbissimum*, 27 septembris 1852.

Alloc. *Nunquam fore*, 15 decembris 1856.

XXXII. Absque ulla naturalis iuris et aequitatis violatione potest abrogari personalis immunitas, qua clerici ab onere subeundae exercendaeque militiae eximuntur; hanc vero abrogationem postulat civilis progressus, maxime in societate ad formam liberioris regiminis constituta.

Epist. ad Episc. Montisregal. *Singularis Nobisque*, 29 sept. 1864.

XXXIII. Non pertinet unice ad ecclesiasticam iurisdictionis potestatem proprio ac nativo iure dirigere theologicarum rerum doctrinam.

Epist. ad Archiep. Frising. *Tuas libenter*, 21 decembris 1863.

XXXIV. Doctrina comparantium Romanum Pontificem Principi libero et agenti in universa Ecclesia doctrina est, quae medio aevo praevaluit.

Litt. Apost. *Ad apostolicae*, 22 augusti 1851.

XXXV. Nihil vetat, alicuius Concilii generalis sententia aut universorum populorum facto, summum Pontificatum ab Romano Episcopo atque Urbe ad alium Episcopum aliamque civitatem transferri.

Litt. Apost. *Ad apostolicae*, 22 augusti 1851.

XXXVI. Nationalis Concilii definitio nullam aliam admittit disputationem, civilisque administratio rem ad hosce terminos exigere potest.

Litt. Apost. *Ad apostolicae*, 22 augusti 1851.

XXXVII. Institui possunt nationales Ecclesiae ab auctoritate Romani Pontificis subductae planeque divisae.

Alloc. *Multis gravibusque*, 17 decembris 1860.

Alloc. *Iamdudum cernimus*, 18 martii 1861.

XXXVIII. Divisioni Ecclesiae in orientalem atque occidentalem nimia Romanorum Pontificum arbitria contulerunt.

Litt. Apost. *Ad apostolicae*, 22 augusti 1851.

VI. Errores de societate civili tum in se tum in suis ad Ecclesiam relationibus spectata.

XXXIX. Reipublicae status, utpote omnium iurium origo et fons, iure quodam pollet nullis circumscripto limitibus.

Alloc. *Maxima quidem*, 9 iunii 1862.

XL. Catholicae Ecclesiae doctrina humanae societatis bono et commodis adversatur.

Epist. encycl. *Qui pluribus*, 9 novembris 1846.

Alloc. *Quibus quantisque*, 20 aprilis 1849.

XLI. Civili potestati vel ab infideli imperante exercitae competit potestas indirecta negativa in sacra; eidem proinde competit nedum ius quod vocant "*exsequatur*", sed etiam ius "*appellationis*", quam nuncupant, "*ab abusu*".

Litt. Apost. *Ad apostolicae*, 22 augusti 1851.

XLII. In conflictu legum utriusque potestatis, ius civile praevallet.

Litt. Apost. *Ad apostolicæ*, 22 augusti 1851.

XLIII. Laica potestas auctoritatem habet rescindendi, declarandi ac faciendi irritas solemnes conventiones (vulgo *Concordata*) super usu iurium ad ecclesiasticam immunitatem pertinentium cum Sede Apostolica initas, sine huius consensu, immo et ea reclamante.

Alloc. *In consistoriali*, 1 novembris 1850.

Alloc. *Multis gravibusque*, 17 decembris 1860.

XLIV. Civilis auctoritas potest se immiscere rebus quae ad religionem, mores et regimen spirituale pertinent. Hinc potest de instructionibus iudicare, quas Ecclesiae pastores ad conscientiarum normam pro suo munere edunt, quin etiam potest de divinorum sacramentorum administratione et dispositionibus ad ea suscipienda necessariis decernere.

Alloc. *In consistoriali*, 1 novembris 1850.

Alloc. *Maxima quidem*, 9 iunii 1862.

XLV. Totum scholarum publicarum regimen, in quibus iuventus christianae alicuius Reipublicae instituitur, episcopalibus dumtaxat seminariis aliqua ratione exceptis, potest ac debet attribui auctoritati civili, et ita quidem attribui, ut nullum alii cuicumque auctoritati

recognoscatur ius immiscendi se in disciplina scholarum, in regimine studiorum, in graduum collatione, in delectu aut approbatione magistrorum.

Alloc. *In consistoriali*, 1 novembris 1850.

Alloc. *Quibus luctuosissimis*, 5 septembris 1851.

XLVI. Immo in ipsis clericorum seminariis methodus studiorum adhibenda civili auctoritati subiicitur.

Alloc. *Nunquam fore*, 15 decembris 1856.

XLVII. Postulat optima civilis societatis ratio, ut populares scholae, quae patent omnibus cuiusque e populo classis pueris, ac publica universim instituta, quae litteris severioribusque disciplinis tradendis et educationi iuventutis curandae sunt destinata, eximantur ab omni Ecclesiae auctoritate, moderatrice vi et ingerentia, plenoque civilis ac politicae auctoritatis arbitrio subiiciantur, ad imperantium placita et ad communium aetatis opinionum amussim.

Epist, ad archiep. Friburg. *Cum non sine*, 14 iulii 1864.

XLVIII. Catholicis viris probari potest ea iuventutis instituendae ratio, quae sit a catholica fide et ab Ecclesiae potestate seiuncta, quaeque rerum dumtaxat naturalium scientiam ac terrenae socialis vitae fines tantummodo vel saltem primario spectet.

Epist, ad archiep. Friburg. *Cum non sine*, 14 iulii 1864.

XLIX. Civilis auctoritas potest impedire quominus sacrorum Antistites et fideles populi cum Romano Pontifice libere ac mutuo communicent.

Alloc. *Maxima quidem*, 9 iunii 1862.

L. Laica auctoritas habet per se ius praesentandi Episcopos et potest ab illis exigere ut ineant dioecesium procurationem, antequam ipsi canonicam a Sancta Sede institutionem et apostolicas Litteras accipiant.

Alloc. *Nunquam fore*, 15 decembris 1856.

LI. Immo laicum gubernium habet ius deponendi ab exercitio pastoralis ministerii Episcopos, neque tenetur oboedire Romano Pontifici in iis quae episcopatum et Episcoporum respiciunt institutionem.

Alloc. *Nunquam fore*, 15 decembris 1856.

Litt. Apost. *Multiplices inter*, 10 iunii 1851.

Alloc. *Acerbissimum*, 27 septembris 1852.

LII. Gubernium potest suo iure immutare aetatem ab Ecclesia praescriptam pro religiosa tam mulierum quam virorum professione, omnibusque religiosis familiis indicere, ut neminem sine suo permissu ad solemnia vota noncupanda admittant.

Alloc. *Nunquam fore*, 15 decembris 1856.

LIII. Abrogandae sunt leges, quae ad religiosarum familiarum statum tutandum, earumque iura et officia pertinent; immo potest civile gubernium iis omnibus auxilium praestare, qui a suscepto religiosae vitae instituto deficere ac solemnia vota frangere velint; pariterque potest religiosas easdem familias perinde ac collegiatas Ecclesias et beneficia simplicia etiam iuris patronatus penitus extinguere, illorumque bona et redditus civilis potestatis administrationi et arbitrio subiicere et vindicare.

Alloc. *Acerbissimum*, 27 septembris 1852.

Alloc. *Probe memineritis*, 22 ianuarii 1855.

Alloc. *Cum saepe*, 26 iulii 1855.

LIV. Reges et Principes non solum ab Ecclesiae iurisdictione eximuntur, verum etiam in quaestionibus iurisdictionis dirimendis superiores sunt Ecclesia.

Litt. Apost. *Multiplies inter*, 10 iunii 1851.

LV. Ecclesia a Statu, Statusque ab Ecclesia seiungendus est.

Alloc. *Acerbissimum*, 27 septembris 1852.

VII. Errores de Ethica naturali et Christiana.

LVI. Morum leges divina haud egent sanctione, minimeque opus est, ut humanae leges ad naturae ius conformentur aut obligandi vim a Deo accipiant.

Alloc. Maxima quidem, 9 iunii 1862.

LVII. Philosophicarum rerum morumque scientiae, itemque civiles leges possunt et debent a divina et ecclesiastica auctoritate declinare.

Alloc. Maxima quidem, 9 iunii 1862.

LVIII. Aliae vires non sunt agnoscendae nisi illae, quae in materia positae sunt, et omnis morum disciplina honestasque collocari debet in cumulandis et augendis quovis modo divitiis ac in voluptatibus explendis.

Alloc. Maxima quidem, 9 iunii 1862.

Epist. encycl, Quanto conficiamur, 10 augusti 1863.

LIX. Ius in materiali facto consistit, et omnia hominum officia sunt nomen inane, et omnia humana facta iuris vim habent.

Alloc. Maxima quidem, 9 iunii 1862.

LX. Auctoritas nihil aliud est nisi numeri et materialium virium summa.

Alloc. *Maxima quidem*, 9 iunii 1862.

LXI. Fortunata facti iniustitia nullum iuris sanctitati detrimentum affert.

Alloc. *Iamdudum cernimus*, 18 martii 1862.

LXII. Proclamandum est et observandum principium quod vocant de non interventu.

Alloc. *Novos*, 28 sept. 1860.

LXIII. Legitimis principibus oboedientiam detrectare, immo et rebellare licet.

Epist. encycl. *Qui pluribus*, 9 novembris 1846.

Alloc. *Quisque vestrum*, 4 octobris 1847.

Epist. encycl. *Nostis et Nobiscum*, 8 decembris 1849.

Litt. Apost. *Cum catholica*, 26 martii 1860.

LXIV. Tum cuiusque sanctissimi iuramenti violatio, tum quaelibet scelesta flagitiosaque actio sempiternae legi repugnans, non solum haud est improbanda, verum etiam omnino licita summisque laudibus efferenda, quando id pro patriae amore agatur.

Alloc. *Quibus quantisque*, 20 Aprilis 1849.

VIII. Errores de matrimonio christiano.

LXV. Nulla ratione ferri potest, Christum evexisse matrimonium ad dignitatem sacramenti.

Litt. Apost. *Ad apostolicæ*, 22 augusti 1851.

LXVI. Matrimonii sacramentum non est nisi quid contractui accessorium ab eoque separabile, ipsumque sacramentum in una tantum nuptiali benedictione situm est.

Litt. Apost. *Ad apostolicæ*, 22 augusti 1851.

LXVII. Iure naturæ matrimonii vinculum non est indissolubile, et in variis casibus divortium proprie dictum auctoritate civili sanciri potest.

Litt. Apost. *Ad apostolicæ*, 22 augusti 1851.

Alloc. *Acerbissimum*, 27 septembris 1852.

LXVIII. Ecclesia non habet potestatem impedimenta matrimonium dirimentia inducendi, sed ea potestas civili auctoritati competit, a qua impedimenta existentia tollenda sunt.

Litt. Apost. *Multiplies inter*, 10 iunii 1851.

LXIX. Ecclesia sequioribus sæculis dirimentia impedimenta inducere coepit, non iure proprio, sed illo iure usa, quod a civili potestate mutuata erat.

Litt. Apost. *Ad apostolicæ*, 22 augusti 1851.

LXX. Tridentini canones, qui anathematis censuram illis inferunt, qui facultatem impedimenta dirimentia inducendi Ecclesiae negare audeant, vel non sunt dogmatici vel de hac mutuata potestate intelligendi sunt.

Litt. Apost. *Ad apostolicæ*, 22 augusti 1851.

LXXI. Tridentini forma sub infirmitatis poena non obligat, ubi lex civilis aliam formam præstituat, et velit hac nova forma interveniente matrimonium valere.

Litt. Apost. *Ad apostolicæ*, 22 augusti 1851.

LXXII. Bonifatius VIII votum castitatis in oadinatione emissum nuptias nullas reddere primus asseruit.

Litt. Apost. *Ad apostolicæ*, 22 augusti 1851.

LXXIII. Vi contractus mere civilis potest inter christianos constare veri nominis matrimonium, falsumque est, aut contractum matrimonii inter christianos semper esse sacramentum, aut nullum esse contractum, si sacramentum excludatur.

Litt. Apost. *Ad apostolicæ*, 22 augusti 1851.

Lettera di S. S. PIO IX al Re di Sardegna 9 settembre 1852.

Alloc. *Acerbissimum*, 27 septembris 1852.

Alloc. *Multis gravibusque*, 17 decembris 1860.

LXXIV. Causae matrimoniales et sponsalia suapte natura ad forum civile pertinent.

Litt. Apost. *Ad apostolicæ*, 22 augusti 1851.

Alloc. 27 septembris 1852.

N. B. - Huc facere possum duo alii errores: de clericorum caelibatu abolendo et de statu matrimonii statui virginittis anteferendo. Confodiuntur, prior in Epist. Encycl. *Qui pluribus*, 9 novembris 1846, posterior in Litteris Apost. *Multiplies inter*, 10 iunii 1851.

IX. Errores de civili Romani Pontificis principatu.

LXXV. De temporalis regni cum spirituali compatibilitate disputant inter se christianæ et catholice Ecclesiæ filii.

Litt. Apost. *Ad apostolicæ*, 22 augusti 1851.

LXXVI. Abrogatio civilis imperii, quo Apostolica Sedes potitur, ad Ecclesiæ libertatem felicitatemque vel maxime conducere.

Alloc. *Quibus quantisque*, 20 Aprilis 1849.

Alloc. *Si semper antea*, 20 Maii 1850.

N., B. – Effata hac de re vide etiam in Alloc. *Quibus quantisque*, 20 Aprilis 1849 ; in Alloc. *Si semper antea*, 20 maii

1850; in Litt. Apost. *Cum catholica*, 26 martii 1860; in Alloc. *Novos*, 28 sept. 1860; in Alloc. *Multis gravibusque*, 17 decembris 1860; in Alloc. *Maxima quidem*, 9 iunii 1862.

X. Errores qui ad liberalismum hodiernum referentur.

LXXVII. Aetate hac nostra non amplius expedit, religionem catholicam baberi tamquam unicam Status religionem, ceteris quibuscumque cultibus exclusis.

Alloc. *Nemo vestrum*, 26 iulii 1855.

LXXVIII. - Hinc laudabiliter in quibusdam catholici nominis regionibus lege cautum est, ut hominibus illuc immigrantibus licet publicum proprii cuiusdam cultus exercitium habere.

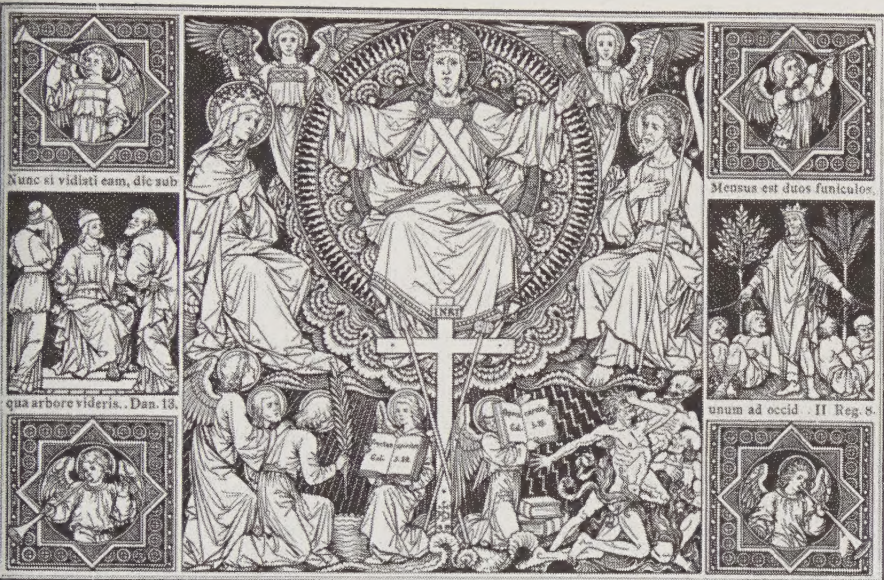
Alloc. *Acerbissimum*, 27 septembris 1852.

LXXIX. Enimvero falsum est, civilem cuiusque cultus libertatem, itemque plenam potestatem omnibus attributam quaslibet opiniones cogitationesque palam publiceque manifestandi, conducere ad populorum mores animosque facilius corrumpendos ac indifferentismi pestem propagandam,

Alloc. *Nunquam fore*, 15 decembris 1856.

LXXX. Romanus Pontifex potest ac debet cum progressu, cum liberalismo et cum recenti civilitate sese reconciliare et componere.

Alloc. Multis gravibusque, 17 decembris 1860.



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In the encyclical “Quanta Cura” (1864), Pope Pius IX denounced a series of errors that afflict the modern era. In the subsequent appendix “The Syllabus of Errors,” 80 errors condemned by Pius IX are enumerated, such as Pantheism, Rationalism or Laicism.

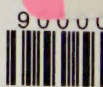
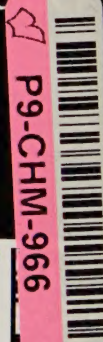
Those errors that were denounced at the time have been exacerbated and normalized in our era, granting these documents greater validity than ever before.

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